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OF THE

OF THE

INDIAN SEMINAR

CHRISTIANIAN SILENT SCHOOL OF THE SOUTHWEST

SANTA FE, NEW MEXICO
JUNE, 1942

JUNE, 1942

WITH
SUGGESTIONS FOR FURTHER DEVELOPMENT

OF A

RELIGIOUS CURRICULUM

FOR USE AMONG THE
INDIAN TRIBES

INDIAN TRIBES

Prepared under the direction of
Miss Lucile Desjardins
Leader of the Indian Seminar

INTRODUCTORY STATEMENT

In June, 1942, there met for two weeks at the Allison-James School in Santa Fe, in the Presbyterian Summer School of the Southwest, a group of National Missions workers, whose fields of service were on the Indian reservations, in Indian missions, and in Indian schools. These workers, devoted to their task and filled with love and enthusiasm for the people among whom they worked, faced a definite handicap in the fact that so few church school lesson courses, planned for use in a typical American community, were adapted for use among the Indians.

Because of this acute need they had come together with the hope that some more adequate lesson material could be provided for their use. It was out of this definite feeling of need and out of a corresponding willingness to work that a curriculum-building project was initiated which, it is hoped, will be carried forward to a satisfactory culmination and may blaze a new trail for similar curriculum-building enterprises among other national and racial groups whose religious and cultural backgrounds are different from those of the typical American community.

This project is an attempt to bring together in a meaningful way the surprisingly parallel experiences of the Hebrews and first century Christians and of the various Indian tribes. It is an attempt to make use of the creative contributions of the Indians themselves to our total religious heritage and, beginning with their own experience, to lead them to higher levels of Christian experience and life.

This paper attempts to report what was accomplished in the Indian Seminar and to point the way for further creative work, to be carried forward under the direction of a central, continuing committee during the coming year.

A STATEMENT OF OBJECTIVES

In order to provide guidance for this curriculum-building enterprise, the first step taken by the Seminar group was to formulate a statement of objectives upon which all the different members of the Seminar might agree. Committees were chosen made up of workers among the Pimas and Papagos, the Navajos, other tribes represented, and those located at the Cook Indian Training School. Each committee formulated its own statement and these were brought before the Seminar group as a whole and discussed. The following statement was agreed upon by all members of the Seminar group:

The purpose of this religious curriculum is:

1. To help the Indian discover God and to feel His presence and His reality, as revealed through Jesus Christ* (through the Holy Spirit and through the Bible).

* Those phrases starred are reports of minority group who felt they should be included.

2. To help the Indian to develop a growing knowledge of and appreciation for the person, the life and the teaching of Jesus Christ.
3. To lead the Indian to accept Jesus Christ as his Saviour and Lord and to unite with an organized Christian group. (To teach him that he as a Christian must give up heathen practises.)
4. To guide the Indian in Christian living; to help him grow continually more Christlike.
5. To help him to have a better understanding of the Christian interpretation of life and the universe; to develop the ability to see in it God's purpose and plan and his part in that plan.
6. To help the Indian to feel a responsibility for building a Christian home, school, community and world, in order to help bring about the Kingdom of God on earth.
7. To help the Indian feel that he is part of a world-wide fellowship of believers and to create within him a desire to share Christ with those who do not yet belong to this Christian fellowship.
8. To help the Indian feel an appreciation for the cumulative Christian heritage as given in the Bible, in history, and through Christian personalities of the present and of the past; to deepen his sense of kinship with those people through whom this heritage has been conserved and will be continued and added to.

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This above statement of objectives should be thoughtfully considered and critically evaluated by each person who shares in this cooperative curriculum enterprise. It is somewhat similar to the statement formulated by the various Protestant churches through the International Council of Religious Education which is to be found in Book One, "The Curriculum Guide."

Possible rephrasing of certain statements to make them more meaningful, or the inclusion or omission of certain phrases, might be considered at any stage in the curriculum-building process. The final statement, however, should be agreed upon by all involved. The statement of objectives should determine what units are to be included in the curriculum and the way these should be treated.

The statement of purpose for each unit should be consistent with this general statement of objectives.

EXPLORING BIBLICAL EXPERIENCE

Having faced certain needs and determined the objectives which should guide in the process the next step taken was to turn to the Bible to discover in it those experiences of the Hebrews and of the early Christians which would be most meaningful and helpful to the various Indian tribes. The underlying thesis for this part of the study was that expressed in "The Living Bible" by

W. C. Bower, i. e., that the Bible will become a living Book for this generation when the experiences of the Hebrews and those of the early Christian community are linked with those of the ongoing community life today.

With this thought in mind, the Seminar group set out to discover as many parallels as possible between the experiences recorded in the Old and the New Testament and the experiences of the Indians with whom they were working. It was interesting to discover that the Indians had much more in common with the Hebrews and even with the first century Christians than the average American had.

It was kept in mind, however, throughout the study, that the Bible is a record of the developing experience of the Hebrew people, that it records the new, fresh ethical insights and revelations from God of a people who were leaving the past behind and moving upward and forward, out of their limited tribal ethics, and toward a place where they were ready to receive the climactic revelation found in Jesus Christ and the Christian message.

Only by keeping in mind such a point of view would the use of much of the Old Testament be found fruitful for Christian teaching.

Each person in the Seminar, working alone or with someone else, was given a segment of the Old or New Testament for special research. In parallel columns they placed the Hebrew experiences and the corresponding Indian practices, backgrounds and experiences.

The following are the segments into which the entire Bible was divided for purposes of study and research:

1. Tales Told Around the Camp Fires and at the Sacred Places
(The Book of Genesis)
2. Experiences and Stories Connected with the Great Deliverance from Egyptian Bondage (The Book of Exodus, 1st part)
3. Wilderness Experiences
(Last part of Exodus, Numbers, recalling of desert experiences in Deuteronomy)
4. Stories of the Conquest of the Land and of the Transition from a nomadic life to an agricultural and settled community life
(Joshua, Judges, Ruth, part of 1st Samuel)
5. Stories and records of the rise and the fall of the Kingdom, including the stories of the prophets who stood out against the evils of their day (1 and 2 Samuel, 1 and 2 Kings and Chronicles, eighth century prophets)
6. Experiences and messages connected with the Fall of Jerusalem and the ensuing Exile with the tragedies connected with it
(Exilic Psalms, last part of Isaiah, Jeremiah and other prophets of the Exile)

7. The Return to Jerusalem, the Rebuilding of the Temple and Walls, and the Colonization of Palestine
(Ezra, Nehemiah, Haggai, Zechariah, Malachi, parts of Isaiah)
8. The Psalms and other Devotional and Wisdom literature
9. The Life of Christ recorded in the four Gospels
10. Experiences in the early Christian Church of the first century
(Acts and Epistles)

In the short space of time allowed for the Seminar, this search through the Bible was not so thorough-going as it might have been if time had permitted. In Exhibits on Pages 18-20 will be found the result of the committee work on the various sections of the Bible assigned to them.

Each person who is cooperating in this project should make a careful study of various sections of the Bible to discover meaningful stories and passages, paralleling Indian experience.

SELECTION OF UNITS TO BE DEVELOPED

The next step taken by the Seminar group was to consider, in the light of the goals and in the light of the experiences and the needs of the people with whom they were working, what units should be developed first of all and what others should be considered for later development.

The following units were decided upon for immediate development:

1. Seeking and Finding God
2. The Life of Jesus
3. Christian Stewardship

(Or What Have You to Use for God?)

4. The Christian Church and Our Place in It
5. Sharing the Good News of the Gospel

(This one to be developed as a Vacation School unit)

OTHER POSSIBLE UNITS

1. Great Leaders Who Have Broken New Trails
(Using the stories of Hobrow leaders who broke away from tribal customs and practises and lifted the level of living)
2. What the Bible Teaches about Home Life
3. Living as a Christian
(In contrast to heathen practises and also stressing sense of individual responsibility)
4. What the "Good Book" is, how it came to us, and how to use it as a Guidebook.

Note:

Those who are cooperating in building this curriculum should think of other units which would help to meet your need and add them to this list as possibilities.

THE PLAN OR PATTERN FOR A UNIT DESCRIPTION

At this point the question was faced of what should be included in a unit and how it should be developed to meet the needs of the various missionary workers.

It was found that the various persons involved were looking for material which would be used:

- a. In Sunday or weekday classes for Indian boys and girls in large and ungraded groups, or in small and more closely graded groups.
- b. For use on Sunday and in weekday groups in adult groups in the native languages.
- c. In hospitals, either in groups in wards, or individually by the bedside.
- d. In family groups in the homes, with children of different ages.
- e. In Vacation Church Schools.

With such a wide variety of needs it was considered best to work on courses which would not be graded but which would contain within each unit suggestions for adaptation for various situations.

The following pattern for a unit was decided upon:

1. Statement of Purpose of unit
2. Statement of various uses to which it might be put
3. Relation of this unit to others in curriculum
4. Background experiences of Indians to be considered
5. Questions to be answered, needs to be met through this unit
6. Outline of Bible stories to be used
7. Supplementary extra-Biblical material to be included
8. Suggested Procedures and Activities or Creative Expression

On the following pages are the unit descriptions of the five units:

UNIT I - SEEKING AND FINDING GOD

1. Statement of Purpose of unit

To help the Indian feel the Presence, Power and Love of God as He revealed Himself to the Hebrews and as this revelation was climaxed in Jesus Christ; and to realize how He reveals Himself through the Holy Spirit in the lives of Christians of all ages.

2. Ways in which Unit may be Used

- a. In Sunday School or weekday classes for Indian boys and girls (large and ungraded groups) or in Sunday School and weekday classes (smaller and more closely graded)
- b. For Utes and Navajos (adults) in their native languages in Sunday or weekday classes
- c. In hospitals, either in wards or by individual bedside
- d. In the family with children of different ages
- e. In Vacation Bible Schools

3. Background of Indians to be Considered

Experiences out-of-doors in the desert and mountainous country of the Southwest; Indian creation stories familiar to different tribes; nomadic life; leaving Indian heathen rites, practises and ceremonies for Christian observances; regard for sacred places; traveling through

the desert at night; sleeping out-of-doors; Indian youth going away to government schools and to work in cities, with the subsequent temptations; stress upon importance of dreams; love of colorful costumes; family and tribal clannishness; making bricks for adobe houses without straw; awe when confronted with spectacular aspects of nature; calling on the medicine men for help; shepherd life; tragic experiences of unfair treatment, being dispossessed of their land, etc. Parents taking children to mission schools; their attitude of reverence for God as He is revealed through nature; their traditions regarding the Great Spirit or Wahnkon or Manitou.

4. Suggested Outline of Bible Stories

- (1) The Creation Story
- (2) Abraham Found God in His Journeyings
- (3) Jacob Found God in the Desert
- (4) Joseph Found God in a Foreign Land and among Strangers
- (5) Moses Found Him at the Burning Bush and in the Mountain
- (6) David Found Him in Field and Palace
- (7) Elijah Found Him at Mount Horeb in the Stillness
- (8) Isaiah Found God in the Tragic Experience of the Exile
- (9) A Desert Leader Brings the Good News (John the Baptist)
- (10) The Boy Jesus Was Aware of God
- (11) Jesus Depended upon God in His Helpful Ministry
- (12) Jesus' Dependence upon God in midst of His Suffering
- (13) God in the Life of His People through the Centuries
(through the Holy Spirit)

5. Supplementary Extra-Biblical Materials

(To be added as this is discovered and contributed by the cooperating group working in Indian schools and missions)

6. Suggested Procedures and Activities

- a. Telling and writing the Bible stories (from Indian viewpoint)
- b. Acting out some of the stories
- c. Using and interpreting pictures of the Bible stories
- d. Drawing pictures of Biblical stories with Indian backgrounds
- e. Paraphrasing Psalms and other Biblical passages which describe God's power and His work in world
- f. Writing prayers and planning worship services
- g. Memorizing some of the great passages which describe God and His work in world. Also hymns which are ascriptions of praise to God
- h. Possibly some hymns or poems might be written also

- ## 6. Supplementary Materials

Geographical backgrounds of Holy Land compared with Indian country
Background Material from Old Testament telling of the Great Hope
Stories: "The Boy Who Gave a Cup of Cold Water"
"The Boy with a Daring Dream" (From "The Kingdom of Love" by
Blanche Carrier)

Make outdoor map of Palestine. Write stories of Jesus from an Indian boy's point of view. Draw pictures of different scenes and stories of Christ's life.

UNIT III - THE CHRISTIAN CHURCH

1. Statement of Purpose- To give knowledge of the First Century Church and to help the Indian to take his part in the Christian Church today, both as an individual and in groups. To bring to his attention certain needs of the Christian Church.

2. Background Experiences - Experiences within the Christian fellowship in the mission; persecution suffered because of the stand they have taken for Christ; the contrast in the Christian attitude with the feeling "The government owes me a living."

3. Outline for Sessions

Correlate with:

- | | |
|---|--|
| a. The First Church in Jerusalem
Acts 1, 2 | Beginnings of Church among Indians |
| b. Christian Prayer Meetings
Acts 4:23-33; 12:1-19 | Indian Prayer Meetings |
| c. The Power of God in the Lives of Men
Paul Acts 9:1-30 22:3-21
Philippian jailer Acts 16:16-40
A business woman Acts 16:13-15 | Indian stories of conversion |
| d. Individual Witnessing
Philip and the eunuch Acts 8:26-39
Peter and John in the Temple
Acts 3:1-26
Peter and Cornelius Acts 10:1-48
Paul and Felix Acts 24:10-27
Paul and Agrippa Acts 26:1-32 | Indians Spreading the Gospel |
| e. Traveling Evangelists
Paul and Barnabas Acts 13:1-15:35
Paul and Silas Acts 15:40-21:40
Barnabas goes to his own people
Acts 15:39b | Nez Percés and other Indian evangelists
Indian love of travel |
| f. Persecutions
Stephen stoned Acts 7:1-60; 22:20
James killed by Herod Acts 12:1,2
Peter in prison Acts 12:3-19
Paul's persecutions Acts 13-23 and imprisonment epistles
The Dispersion I Peter 1:1 | Indian persecution |
| g. The Church in a Pagan Community
I Corinthians | Immorality and Heathenism |
| h. The Church Assembly (general assembly)
Deputations Acts 15:1-35 | Indian participation in |
| i. My part in the program of the Church
Sacraments Stewardship
Sharing - missionary application
Living as a Christian | Individual application |

UNIT IV - CHRISTIAN STEWARDSHIP

(or What Have You to Use for God?)

1. Statement of Purpose - To show how God would use whatever we have to give, that there is something required of us, and that we should not always expect to receive from others and not give to others.
2. Use - In Sunday School or week-day classes, in women's groups, in family groups or as preparation for an Every Member Canvas in the Church.
3. Background Experiences- Need of education toward self-support in the native churches. Poverty of Indians, their lack of ready money and the fact that they are accustomed to receive rather than to give.

4. Outline for Sessions -

<u>Biblical experience</u>	<u>Indian experience</u>
a. A widow - a cruse of oil II Kings 4:1-7	Poverty
b. Widow of Zarephath - a cake I Kings 17:8-16	Sharing food
c. A lad - loaves and fishes John 6:5-13	Sharing food
d. Dorcas - a needle Acts 9:36-42	Needle work
e. Lydia - her home Acts 16:14-16	Sharing shelter
f. Shunem Family - a room II Kings 4:8-11	Sharing shelter
g. A man - his colt Mark 11:1-11	Indian love of horses
h. Good Samaritan - his horse Luke 10:30-37	Sharing horses
i. Gifts to the Tent Church Exodus 35:4-29	Indian support in building churches
j. Mary - ointment Matt. 26:6-13	Most precious possession
k. Abram and Lot - land Gen. 13:1-12	Sharing the land
l. Jechabed - her son for education Exodus 6:20; 2:1-10	Indian children go away for education
m. Hannah - her son I Samuel 1:1-2:11	Mother love

Also use selected passages from Malachi with words,
"Will a man rob God?"

5. Suggested Activities

Sewing projects for the women's groups; making a "Lord's blanket"; beadwork; planning for a "white-gift" Christmas; working out a worship service on giving; initiating a "Lord's Acre" plan; conducting an Every Member Canvas for the Church.

UNIT V - SHARING THE GOOD NEWS

1. Statement of Purpose

To help the Indian feel that he is part of the world-wide fellowship of believers and to create in him a desire to share Christ with others.

2. Special Use for this Unit

This is to be developed for use in the Vacation Church School.

3. Background Experiences

Experiences of Indians of being recipients of the Good News brought to them by Christian missionaries; experiences of Indians who have shared the Christian message among their own and other tribes.

4. Outline of Biblical Materials

- a. Sharing the Good News of the Baby Jesus
(The Christmas Message and how it is shared)
- b. Sharing the Good News of Jesus the Healer
(Canada Hospital and Dr. Ellis and others)
- c. Sharing the Good News of Jesus the Teacher
(Early teachers to the Indians; Dr. Cook, Dr. Mitchell, Mr. Finney, Mr. Johnson, and others to the Sioux; McBeth sisters, et al.)
- d. Sharing the Good News of Jesus the Saviour
(Indian stories of conversions and changed lives)
- e. Jesus Calling Helpers to Share the Good News
(Need for Christian leaders and opportunities to serve. Opportunities to learn in Indian Training Schools)
- f. Sharing the Good News at Home - Nathaniel and Philip
(Students may tell the stories at home)
- g. Sharing the Good News with Neighbors in the Community
(Story of Peter and Cornelius (V.C.S. and other work on reservation)
- h. Sharing the Good News in Other Lands
(Philip and the Ethiopian (Taking the Good News to other Indian tribes, i. e., Pima missionaries)
- i. Paul at Athens
(What Indian missionaries could do in Mexico)
- j. Paul and Barnabas in Foreign Lands
- k. Paul writes to his friends in Thessalonica, Ephesus, Rome and Corinth
(Opportunities for world service by soldiers, sailors, and other Indians who have the opportunity to witness for Christ in other lands. Also the possibility of writing letters and witnessing through these letters).

5. Suggested Activities and Projects

One possibility is that of having a "Treasure Chest" or "surprise kit" for the pupils to open and explore which will suggest unit to be studied or developed. This might contain in it the following:

Resource materials: Map of Palestine, map showing Paul's journeys, map of North America and of world; Bibles, Bible story book; missionary stories; Bible pictures; books, stories and pictures of Indian life; pictures of those who carried message to other lands.

Service materials: Materials for making spatter prints; patterns to suggest making of Indian dolls, pottery, embroidery, cactus wood articles, etc. Tools for working.

General materials: pencils, crayolas; writing materials, construction and drawing paper, water colors, rulers, scissors, etc.

Projects:

- a. Write Bible stories to give to other children or to read to parents.
- b. Make picture scrap-books for hospitals and homes
- c. Work out a service project for those in Japanese intern camp
- d. Depict scenes from other lands mentioned in study
- e. Make Indian dolls, pottery, weaving, cactus-wood articles, embroidery, etc., to give as gifts
- f. Make offering plates for gifts to some Indian church or mission
- g. Write stories of Indians who have shared the Good News
- h. Plan worship services to be conducted for old people or shut-ins
- i. Plan worship service for V. C. S.
- j. Plan closing program to share with parents and friends
- k. Make spatter-print or wall hangings using verses telling the Good News, "God Is Love," or "Love One Another"
- l. Make illustrated map to show places where Indians are helping to carry the news, or where it has been carried
- m. Share offering with others
- n. Pack a treasure chest to be used for carrying the Good News to others - to be used by Gospel Teams or groups from the V. C. S.

This unit might be introduced by locating on world map places to which soldier boys have gone.

PLANS MADE FOR CONTINUING WORK ON THE CURRICULUM THROUGHOUT THE YEAR

The Seminar group agreed that the work started on the project at Sumner School should not be allowed to drop but that a central committee should be formed which should become the clearing house through which the creative contributions of Indian students, other missionary workers and leaders might be channeled. This committee was to be as thoroughly representative as possible, and its work should be centralized in the Cook Christian Training School at Phoenix, Arizona. The other schools, - Ganado, Dwight and Tucson - were to become centers for experimentation and creative work.

Wherever persons were found who would be able to make an especially helpful contribution to the enterprise, these were to be called in to help. For example, one graduate student at the Presbyterian College of Christian Education, who has had some experience among the Sioux tribe, hopes to write her graduate thesis for her Master's degree exploring Sioux backgrounds for parallels with Hebrew experience.

Dr. G. E. E. Lindquist, who was present one day of the Summer School, has agreed to provide a bibliography of authentic books and articles on Indian customs, folk-lore and costumes. He will also provide a list of names and addresses of key persons who would make a helpful contribution to such a project.

It is understood that the mimeographing and correspondence will clear through Dr. Randolph's office in the Board Rooms in New York City.

The following is a list of practical things which each person interested in sharing in this cooperative curriculum enterprise may do during the coming year:

1. Study Biblical stories and passages to see how many different ones you can find which are rich in meaning and values for Indians because of the parallelisms between their life and the Biblical experience. Keep notes of these findings.
2. Rewrite Biblical stories giving the Indian slant to them, or have Indian students rewrite or retell them. Send the best of these to the Chairman of the committee at Cook.
3. Have Indian students write down some of the stories of the folk-lore in their own tribes.
4. Try paraphrasing some of the Psalms or other great Biblical passages, using Indian expressions and figures of speech and other descriptive words. Set Indian students to work doing this also. (See examples on page 20 of this paper.)
5. Get the most artistic of the Indian students to draw or paint pictures of Bible stories giving them Indian backgrounds. Study "Heritage of Beauty" and "Each with His Own Brush" by Fleming to see what other native Christians are doing in developing Christian art.
6. Gather from students and from boys and girls in government schools and in mission schools their statements of the problems they face in trying to live as Christians. These could be made the basis of the proposed unit "Living as a Christian."
7. Select one of the suggested units and try developing it with some class in Vacation School or weekday school. Write down a record of what you did with the group, what the reactions were, what activities you suggested and how they worked out.
8. Keep a record of just as many illustrations as you can find taken from Indian life which might be used as extra-Biblical material in connection with any one of the suggested unit.
9. Write down description of any projects you carried out with a group. If possible, have snapshots of groups in action; save any handwork developed in the unit.

The suggestion has been made that if the Seminar group meets again next year each should bring a display of materials and contributions from his own school or mission station, showing the results of this year's experimentation with the various units in the process of being developed.

The group felt that special invitations should be extended to a selected group of people outside the National Missions workers who would be prepared to make a special contribution to the curriculum. The question was raised whether leaders from other denominations should also be included, also religious education directors from government schools.

The central committee chosen to carry forward the work was made up of:

Miss Elsie Stockton, Chairman, - Cook Christian Training School,
Phoenix, Arizona (Summer address-Missoula, Montana)

Rev. Donald Schwab, - Laguna, New Mexico
Miss Alta Gorman, - Ganado, Arizona
Mrs. Andrew McGaffin, - Kayenta, Arizona
Miss Ina B. Ramsey, - Sacaton, Arizona

Any names of people who should be contacted should be sent to Miss Stockton at Cook School, or to Dr. Randolph, in care of the Board of National Missions; also any names of books or source material which should be helpful to those working in this project.

The ground has been broken, a new trail is being blazed. May we all continue to discover in this cooperative curriculum-building enterprise a challenging opportunity to make a creative contribution to the building of "that Kingdom which has no bounds."

Yours in the fellowship of Christian Service,

Lucile Desjardins
97 Park Avenue
Delaware, Ohio
(until September 1, 1942)

Attached to this report are several appendices giving the work done by individuals and committees which will furnish suggestions for the kind of creative work you may do or may get Indian young people to do:

Appendix A: The exploring of Biblical experiences to find parallelisms with Indian life and thought.

Tales Told Around the Camp Fire (Genesis)

<u>Hebrew Experience</u>	<u>Indian Experience</u>
Story of Creation	Indian accounts of creation (Negro over-done, white man under-done, Indian just right)
Story of Fall of Man	Compare coyote story - the coyote compared with serpent
Story of Flood	Experience with floods (rare) Rainbow considered symbolic
Abraham - Changing Worship Moving out to a new land Building an altar Herding sheep Sacrificing his son Seeking wife for his son	Travels of Indians Stone piles considered sacred Most of them are sheep herders
Isaac and the Wells	Parental choice of mate
Jacob His travels in desert Sheep culture Working for wife Birthright sold by Esau	The search for water in the desert Mountains, totem poles Desire to build up flocks Needs to place great value on women Will sell all he has for food
Joseph Favorite son Temptation as overseer Dreams No unfair use of authority Concern for family	Often favoritism shown in family Moral temptations of Indian youth Superstitious belief in dreams Sometimes abuse of authority With Indian family comes first

The Great Deliverance (Exodus)

Slavery in Egypt	Moving out of heathen bondage to freedom of Christian living
Care of Moses	Parental care of Indian child
Desert experience of Moses	Desert experience of Indian
Call of Moses	Return from years of study to go back to help their own people
Persecutions	Persecutions by tribe for breaking away from tribal customs

Care in Wilderness

God speaks to Moses and
gives the laws

Indian in his nomadic life sees God in
nature
God provides necessities of life
Importance of water and food
Indian living in tribe is governed by
certain tribal laws and national laws
but needs to learn God's laws

Invasion and Settling of Canaan (Joshua and Judges)

Spies
Crossing Jordan River
Call of Joshua

Fall of Jericho
Crime of Achan
Sun standing still
Cities of refuge

Deborah
Samson
Samuel and Eli

Ruth

Indian scouts

Appreciation of qualities of physical
bravery and courage
Winning over enemies
Cf. family taking punishment also
Awe in presence of nature's wonders
Hiding places in desert and mountains
used by Indians
Cf. Indian women who were leaders
Appreciation of physical strength
Failure to train children
Awareness of God's voice
Breaking away from old customs
Leaving one's family
Breaking away from tribe

The Psalms

Ps. 1 Winnowing of chaff from
grain in wind

Ps. 6

Ps. 7 "Save me from persecution"

Ps. 8 The starry heavens

Also Ps. 19

Ps. 23 Shepherd Psalm

Ps. 26 "Hide in pavilion, set me

Ps. 29 Thunderstorm Psalm (on rock)

Ps. 39:1-3 "Bridle the tongue"

Ps. 42:1-2 "Deer"

"As hart panteth after water-
brooks"

Indian meditation
Similar way of winnowing

Moral weakness of Indian
Repenting every camp meeting season,
wanting to start again

They suffer greatly from persecution
when they stand out alone

Respect and sense of wonder in presence
of nature

Understood because of sheep-hording
As pueblos hide in rocks from enemies
Wonder in presence of nature's upheavals
Bridles on horses familiar
Being silent - so characteristic of
Indian

Familiarity with deer and also their
need for water

Psalm 46:10 "Be still and know"	Meditative moods when they say little but think much
Ps. 65 God in fruitful earth	Gift of water which brings fruit of soil
Ps. 90:2,4 Presence and eternity of God	Value of time as Indians think of it
Ps. 91 Cf. Figures of speech	Feathers, wings, arrows
Ps. 121 "unto hills"	Appreciation of mountains
Ps. 137 "in exile" homesick for bld home	Indian's "trail of tears"

Life of Christ (Luke's Gospel)

First Century Experience and Background

Under Roman government
Joseph must pay tax

Joseph and Mary go to Bethlehem

Birth of Jesus - in manger
swaddling clothes
humble parentage

Revelation to shepherds
Visit of shepherds to see king
Witnessing of shepherds

Naming Jesus
Dedication of Jesus in Temple

Child grew and waxed strong

Jesus goes to Temple with parents

Decision at 12 years to do God's work- "I must be about my Father's business"

Jesus was subject unto his parents; although He accepted God's will for His life work, yet he was obedient to parents

Jesus increased in:
Wisdom
Stature
In favor with God
In favor with man

Indian's 20th Century Experience

Under U. S. government
But Indian pays no tax
Government helps Indian

Indian goes to Indian agent at some center

Birth of Indian baby - humble
In log cabin or hogan
Wrapped - cradle board

Indian shepherds and shepherd life today
Indian shepherds may know Jesus and tell Good News to others

Naming of Indian baby
Christian parents of Indian baby may dedicate him to God in church
Under Christian parents Indian baby may grow strong physically and mentally
Wise Christian parents take child to church and church school

A child brought up in a Christian home may be led to make a decision for Christ at an early age

Indian children should please God but also be obedient to parents

Indian child should be developed in a four-fold life:
Mentally Physically
Spiritually Socially

Luke 4 (Christ's Temptation)

Tempted of the devil -

Appeal made to:

- a. Physical
- b. Power
- c. Pride

Each was answered by Scripture

Indian might be given an understanding of how the devil appeals to different sides of his nature. But if he is prepared through Bible study and an acceptance of Christ - putting on armor, having sword - God's word, answer to Satan

Luke 4:31-37

Jesus at Capernaum - casting out unclean spirit, "I know Thee, whom Thou art, the Holy One of God."
Jesus stronger than Satan

This lesson might be helpful to Indians to know that Jesus is recognized by evil spirits as Holy. Accepting Jesus as Saviour they no longer need to be afraid as Jesus is stronger than they. Jesus casts out fear.

Luke 5:1-11

Miracle of fishes

Peter toiled all night, they had taken nothing. Jesus said "Launch out into the deep, let down net"

Christ's power over nature
"Thou shalt catch men"

Indian loves to fish. Bring out qualities that make a good fisherman. Some qualities help them to catch men. Understanding of what you are to catch, Patience, etc. Indian will appreciate Christ's power over nature; if Christ could make a personal worker of a fisherman He also could do so to an Indian.

Luke 6:1-12
Sabbath Keeping

Christ and disciples in cornfield
Healing in the synagogue
Jesus using the Sabbath for helping others
Prayer life - all night

Approach to lesson - cornfield
Indian likes to visit on Sunday
May stay away from church
Indian should put worship in church first on Sunday, and help others
Need of much prayer to do Christian work

Luke 6:27-30
Love Your Enemies

Love enemies
Do good to those that hate you
Bless them that curse you
Pray for them that despitofully use you

Christian way of living - not to retaliate for injuries, but through Holy Spirit return good for evil
Needed very much

Luke 6: 47-49
Building

Rock or sand foundation
 Hearing and doing

Approach: Indian knows great difference between rock and shifting sand and tremendous sweep of storms. Also knows great storms of life. Great need of his life is to act upon what he hears or reads of Scripture. Indian asks, "Is it in the Book?"

Luke 8:1-18
Parable of the Soil

Sower - Jesus Christ
 Seed - Good Word
 a. Wayside
 b. Stony ground
 c. Fall among thorns
 d. Good ground
 Depends upon fertility of
 ground for harvest

Approach: Soil
 Sowing seed. What harvest will be depends upon the soil
 Understands hardness and unsteadiness of life
 Understands what it means to outstanding Christian under evil conditions in their community

Luke 10:25

Who is my neighbor?
 Story of Good Samaritan

Indian would understand journey and possibility of robbery on the way. Would understand the help of neighbor. Cherokee stops all work for self in order to help out neighbor in time of sickness or trouble

Luke 15:1-7
The Lost Sheep

Care of shepherd
 Rejoicing with neighbors when
 sheep is found

Indian would have great interest in story of lost sheep. Would help him to understand the rejoicing in heaven over one sinner that repents. Also, how Christ came to seek and to save the lost

Luke 18:15-17

Suffer little children to come
 unto me, and forbid them not.

Some keep their children from accepting Christ and coming into the church, saying when they are of age they can come in if they choose.

Luke 21:25-36

Signs of Christ's coming
 Watch and Pray

Need to know that Christ is coming again and that they must prepare

Luke 22 (Last Week of Christ's Life)

Betrayal of Christ
Trial
Crucifixion
Resurrection

All needed by the Indian to understand
that one great sacrifice was made
for all.
Their sacrifices to be put away --
Repentance and forgiveness of sin

Appendix B - A part of this study would be to have Indian students paraphrase Psalms and other Biblical passages, using figures of speech common to Indian life. The Bible stories also ought to be told and written by Indian students from an Indian point of view, giving Indian backgrounds.

The following paraphrases will furnish suggestion of possibilities in this field of the study:

Psalm 23

"The Great Father above a Shepherd is, and with Him I want not. He throws me out a rope, and the name of the rope is love, and He draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied. Sometimes my heart is very weak and falls down, but He lifts me up again and draws me into the good road; His Name is Wonderful.

"Sometime, it may be soon, it may be longer, it may be a long, long time, He will draw me into a place between the mountains. It is dark here, but I'll not draw back. I'll be afraid not, for it is there between those mountains that the Shepherd Chief will meet me, and the hunger that I have felt all through this life will be satisfied.

"Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean upon. He spreads the table before me with all kinds of food. He puts His hand upon my head and all the 'tired' is gone. My cup He fills until it is running over.

"What I tell you is true, I lie not. These roads that are 'away ahead' will stay with me through life, and afterward I will go to live in the 'big topoo' and sit down with the Shepherd Chief forever."

(Exact source unknown)

Psalm 121

"I lift up mine eyes to the mountains. Whence is my help to come? Help comes from the Holy One, Who made heaven and earth. He will never let me fall or stumble. He who takes care of you never goes to sleep. He who takes care of God's people will neither rest nor sleep. The Holy One will be thy care-taker, sheltering you as if you were under a summer shelter. In the day the sun shall never hurt you, nor the darkness of night. The Holy One will guard you from all danger. He will protect your life. He will be your care-taker as you go out and as you come in

(Ps.121)

from now and to everlasting days."

(Alta Gorman - Ganado)

Psalm 19

"The Great Father above has shown His power by making the stars of the heavens; the brightness of the lights of the skies is wonderful. His voice is the voice of all nature and His wisdom shows even in the darkness of the night. The whole earth is filled with the melody of God.

"In the days of creation He sent forth the great sun shining like the brightness on the face of a lover, and whose strength giveth warmth to all the world.

"The law of the Great Father can do all good things, and His words bring wisdom to simple souls. Follow the way laid out by the Great Spirit of Wisdom and it will bring you in peace and well-being to a fine reward.

"Make clean my heart, O God, that the wicked things of earth gain not a victory over me. For I would stand straight like an arrow, looking up, and not bending down with wrong doing. May my lips speak aright, may my heart think aright, O Thou Who art the strength of my life and the Saviour of my soul."

(George Walker)

Appendix C Another creative contribution would be to write the stories of Indians who have exemplified Christian qualities in their living. An example of these, written by one member of the Seminar group is as follows:

Joshua Morris - A Pima Soldier

Joshua Morris was a man's man. Big, rugged and husky, a son of the desert, a great football player, a two-hundred pounder.

When war came in 1917, he went as a machine gunner and was a good one. Up in the front line with the other men, he was told to hold the line at any cost while the rest of the men retired to the support trenches. The Boches were coming over in waves while German artillery laid down a box barrage around this gallant little band of Americans holding the line. But Joshua's section held that line as the machine guns were swiveled back and forth spraying death to the enemy.

When their ammunition began to run low, Joshua said, "I'm going back to the ammunition dump in the rear for more." He was told nothing could live in the inferno of shrapnell to the rear and that retreat was completely cut off, but he said simply, "I could try." He did. From shell hole to shell hole he scrambled, covered soon with mud, blood and slime. But he got through, gallant fellow that he was.

Then he did something that no man before or since, we have been told, has done. He put two exceedingly heavy boxes of ammunition under each brown arm. No one had ever attempted to carry more than one. Back into the barrage he went, stumbling, falling, dodging, as he dropped again

and again. But still he went forward. His comrades prayed for him as they saw him coming nearer and nearer. Surely he would never be able to make it. But yard by yard he came, breathless and nearly exhausted. At last he stumbled into the machine-gun nest, safe with the precious ammunition.

Quickly they inserted the bolts and again the rat-a-tat-tat of the guns, firing them till they were red hot. But they held that line. The Germans sent over gas, and Joshua went down, gasping and coughing.

Later, back in the States, his life ebbed away, his lungs eaten, his voice all but gone. When the missionary called on him one day before he died and reminded him of the pride this country had for men like he was, he gasped in a hoarse whisper, "That's not what I'm proud of."

When asked what that was, he said, "I was able to lead eleven men in my platoon to Christ, over there in France."

His great zeal for the saving of lost men had borne fruit.

Indian Chief Gives Himself

At some Indian evangelistic services the preacher was telling of the great love of God for all people - brown, black, yellow and white. The meetings were held under a rude, native shelter or arbor. A large number of Indians were present. At the close of the sermon the minister gave the invitation for those who wished to show their love for God to really do something about it.

The Chief, a tall, imposing-looking fellow, arose, left the arbor and went to get his blanket. This he brought back and walking straight up to the front, laid it there beside the missionary. Then he took his seat.

The preacher continued to tell of the great gift that God had made to the world in the person of His Son, Jesus Christ. He made it plain that this gift had cost the Great Father above.

Slowly and with a puzzled look on his face the old chief left the tabernacle, went over to a clearing and untied his pony, pulled the bridle over its head and led it over to where the service was being held. With the eyes of all upon him he led it up and left it there beside the missionary, with an air of "There, that's the best I have."

But still the minister preached on. He told how God had rifled the very treasure chest of heaven, and had taken His only begotten Son, and given Him as a gift to a sinful world. He told of God's great heart of love, yearning for His children. He told of the need for surrender of all that we have and how Jesus was the best that could possibly be given. Light began to come into the old chief's face. Slowly and with deliberation he arose again and coming near to the man of God he said, "Indian Chief give himself." He had caught the vision.

WILSON WALKER --- PIMA MISSIONARY TO APACHES

Into a great Pima Indian Camp Meeting near Sacaton, Arizona, came three Apache Indians who had heard of the peace that had come into the hearts of the Pimas due to their becoming Christians.

The Apaches wanted the same sort of thing for their people. During a lull in the service one of them stood up, and in a loud voice said, "Will you Pimas give us a missionary?"

Silence reigned, following this exceedingly simple but direct request. After quite some little time, a young fellow with a very serious look on his face said in a rather reluctant tone, "Well, if nobody else will go, I'll go."

He left his store on the reservation and his farm and went to the Cook Bible School in Phoenix, Arizona, for training, taking his wife and three children with him. He attended classes in the morning and cut lawns, sawed wood and did odd jobs in the afternoon to buy bread for his family. It was hard work but he stayed with it. On Wednesdays and Sundays he took a buck-board and ponies and drove 33 miles over desert roads to Ft. McDowell where the Apaches lived. There he held services. Then late at night he would return to the school.

One night while still 10 miles from the church such a storm arose that the ponies could not face it and kept turning around to get their backs to the storm. Finally, he tied them to a tree and pulling the canvas over his shoulders he started to climb the last 10 miles up over the rocky way to the Fort. He was receiving no pay, it was dark, and he was cold and wet. Perhaps he should return to Phoenix. Nobody was watching him -- or wait -- was Someone seeing him? The way was hard and the cactus thorns were everywhere if he should stop off the little trail. And, too, probably only one or two people would be at the church. But there was a still, small voice so he stumbled on.

Late at night he arrived. Looking in at the window he was in time to hear one Apache say to the other, "Let's go, that Pima will never be here tonight." Then the other replied, "Sure he will, if he can get here tonight. Give him time. Those Pimas were not scared of us in the old days and he won't be afraid of the storm."

How glad Wilson Walker was that he was not a quitter. (How often we hear - "What a person is when no one is looking tells what kind of a person that one really is.")

When his course was finished the Walkers moved to Ft. McDowell to begin regular work. There was no salary.. There was no house for them, so they spread some blankets over a mesquite tree for shade from the burning Arizona sun. They made their home under the tree, 27 miles from the nearest store and with no money except that given them by the Pima churches. Time went on but there was little interest except on the part of the three Apaches who had gone to the Pima Camp Meeting. Every family made native liquor and every Friday the whole tribe became sodden drunk, men, women and children.

Finally, Wilson's wife said, "Come, Wilson, let's go home. I'm discouraged." He replied, "What's the use in getting discouraged? We'll stay."

Many months passed. Wilson heard that the Apaches were going to make an irrigation ditch so he thought perhaps it would be well if he volunteered to help them. He found that they were going to dig it, using a team and a scrape shovel, which the workman would use by stooping over behind the team and taking hold of the handles and walking along. It was hard, back-breaking work.

When he offered to help the leader said, "Go ahead, there's the team and shovel." So while he went to work the Apaches went over and sat down in the shade of a tree, for the day was very hot. Hour after hour they watched him. They laughed and talked and had a good time. Perhaps they were laughing at him. But he kept on going even when his back seemed nearly broken. Sweating greatly he needed water, but he scorned to ask for it. That would be showing a weakness perhaps. They were watching to see what kind of stuff this missionary had in him. Was he weak? Would he quit? Time would tell. Maybe he would throw up the whole thing. He might be making a fool of himself. Listen to the ring of their laughter! Dinner time came. His tongue was like a piece of leather. They were using their canteens, but they didn't offer him any water; and he had determined not to ask. They went away to eat. They didn't ask him, so, Indian-like, he stayed and kept on the job. In an hour or so they all returned. They looked casually at the amount of dirt he had removed, and then, without a word of encouragement or without offering to help, they deliberately returned to the shade and sat down. It was the last straw. What a fool he was! He might as well leave the work and go back to his own people. His wife was right. He should have gone long ago. No appreciation in these Apaches!

But he stayed at his work. Hour after hour passed as he bent over that crazy shovel, drinking in dust, half smothered by heat, back nearly broken, sweaty and dirty, hungry, thirsty and weak from lack of food. Would nothing ever happen to stop this foolish piece of work? Yes, after a time, when it was four o'clock in the afternoon, the leader came over and said, "You'd better come and eat now." How welcome those words were, no one will ever know! The Apaches took Wilson Walker home, fed him and gave him all the food he could eat. Perseverance had won the day. He had won them.

The following Sunday they came to church, to hear this man preach, who wouldn't quit under fire.

The first time the writer was at this church for communion service, there were four cars of people who drove 165 miles to be there, and there were two cars that came 125 miles. The Apaches stretched hands across the communion table with their Pima preacher whose tribe had often had to defend itself in battle from this same Apache tribe.

No more did all the families make their native liquor. No more could one stand at the end of the reservation and count by the spirals of smoke the number of homes there were on the reservation, for it was 100% coverage. Wilson Walker had done his work well, but from a man of 220 lbs. he declined from hardship and overwork and tuberculosis to 110 lbs. and finally went back to the Pima reservation to die.

At Wilson Walker's funeral nearly the entire Apache tribe from Ft. McDowell was present, a fine tribute to this fine soldier of the cross.

(George Walker
Sacaton, Arizona)

DOROTHY AND HER GIFT

Dorothy is a little Navajo girl who lives in Navajo-land. She comes from a large family, having three sisters and a big brother. They live at one of the mission stations, for her father and mother are missionaries. All of the children are home during the summer, but in the winter they must go to the Mission Boarding School. The parents want their children to have a good education and above all, to grow up loving Jesus. That is why they were sent to the Mission School, where all the workers are godly people.

This great school is 140 miles from where Dorothy and her folks live. Dorothy is a sweet, loving, chubby little girl, and likes to play more than anything else. She helps mother with the dishes and housework, making beds and sweeping the floors and hanging out the clothes on wash-days; and sometimes she cooks supper for the family. One day a neighbor's dog decided to come to the mission to add to her family. The children were just wild. There were three of the blackest pups, each with a spot of white at the tip of its nose and tail. Dorothy took one of the little pups for a pet. She carried it around just about everywhere she went. The pup grew fast, and really was a cut doggie. There were no bounds to the children's joy at the thought of having a doggie all their own, for Dorothy shared her doggie with her two small sisters. The pup soon opened its eyes and barked in a puppy fashion. He followed Dorothy all over the place.

One day friends of the family came from a distant place to see them. They stayed over night, and the next morning the lady saw the pup, and wanted it, for she did not have a dog in her hogan. "Oh no," Dorothy would not part with her pet. The lady kept asking and finally offered her 50¢ for it. Dorothy stood holding her pet, and seeing all the things she could buy with the 50¢ - the gum, candy, and maybe a nice little ring. Finally, still hanging on to her pup, she ran to her mother. "Mother, the lady wants to give me 50¢ for my pup. Shall I take it?" "It's yours, dear; whatever you decide is all right with mother." Dorothy made up her mind and went out. She took the 50¢ in exchange for the pup, and it went to a distant home.

This all happened a few days before the Bible Conference at Flagstaff. The family were getting ready to attend the meetings. Dorothy and her brother and sisters were all happy and could hardly wait for the day to come when they would leave the hot reservation to go to the nice cool place up at Flagstaff where they could roam around under the pine trees and pick flowers, and maybe go to town to get candy. Dorothy especially was eager to get somewhere to spend her money. Mother had said that she could spend it just as she liked, because it was all her own.

The day came for them to start, and oh, the hustle and bustle getting ready. The bedding had to be rolled, and the suit-cases packed. With enough clean clothes to last a whole week. They would not take any dishes or

cooking utensils this time for they would eat at the dining-hall. "Goodie, goodie," the children were saying, naming over all their friends that they would see there at the conference.

All were ready to go. The bedding was packed in the car; also the suitcases, and then the children. There was an argument as to who should ride in front with mother and daddy. To settle the argument it was decided that each should have a turn riding in the front seat. Off they started. The children sang when they were disagreeing about something. The trip took all day, because Dorothy and her folks lived a long way from Flagstaff.

At last they were there. A room was given to them, and after everything was settled, they all went to the evening service. During the beginning of the service a man got up and talked of giving. There were more cottages needed to house more Indian families. People were asked to give. At the close of the plea, the plates were passed. Dorothy must have had a fight with herself in her mind, for she, like any other child, likes candy and gum. Her brother pledged one dollar; also her father and mother and her sisters. She wanted to give too, so she told her father to put in her fifty-cent piece to help with the needs of the conference.

Dorothy did a good job of sharing with others - with all she had.

* * * * *

ILLUSTRATIONS OF SHARING

A very poor old grandmother who lives near Ganado came to the office of the mission one afternoon. In her hand she held a ragged handkerchief. In it she had tied up the only money she had - just twelve cents. She wanted to give this to the Mission work; so into the Mission it went. Grandma Tullie did her bit!

During the building of the new church at Ganado several men appeared at the office and asked that they be allowed to contribute their time to the building of the church. They had no money to give so after the work had been explained to them they gave their time, from one to four days. This was to be their church and they wanted a share in the building of it.

THE STORY OF JACOB AT BETHEL RETOLD

Jacob, having received the blessing and the good words from his aged father, Isaac, left his father's hogan and traveled to the north, to the land of Haran, beyond the great high mountain of Hermon. He had quarreled with his brother Esau, and felt it necessary to leave. He was going to visit his mother's clan, for the purpose of securing for himself a wife from Laban's outfit (family).

After having a hard day's journey over steep mountains and through big canyons, he came to a certain place after the sun had gone below the Western horizon. He took some of the many stones that were about the brow of the hill and made himself a pillow. There he slept on the ground beneath a

blanket of stars. As he slept a vision came to him.

It was a strange vision, the like of which he had never had before. There, near him was a great ladder leading from earth clear to the heavens. The angels from heaven with all their glorious beauty were going up and down on it. Then appeared the Father, God, above the ladder.

The Father God spoke to Jacob, saying, "I am the God your fathers worshipped; the land where you are lying I will give to you and your children. Your children and your children's children shall be as many as the number of grains of sand on yonder sand dunes. They shall travel afar, as far as the rising and the setting of the sun, and from the north to the south. From your children shall come a great blessing, which shall bless all the tribes and the clans on earth. I will be with you and will guard you through all the trails of life. And I will bring you to this camp again. I will not leave you, not until I have kept my promise."

Then Jacob awoke out of his sleep and said, "God is here with me in this very camp, and I did not know it before. Jacob trembled with fear and said, "This is a sacred place and the very dwelling of God, the doorway to Heaven."

Jacob arose just before the sun made its appearance in the east. Then he took the stones he had used for a pillow and set them up in a pile to show his worship of the ever-present God. He did not do it to receive the fortunes and good luck of life, but to show his gratitude and reverence to the Holy One that had appeared unto him. Having erected the altar of stones, he poured oil upon it as an act of presentation to God. Jacob called the place the Hogan (House) of God, Bethel.

Jacob being assured of God's continued presence with him through the trail in life, promised to show his gratitude and love by giving back to God one sheep out of every ten, one horse or burro or cow out of each ten such animals. Out of each ten pieces of silver that he would get he would give one back to God.

(Genesis 28:16-22)

Andrew McGaffin, Kayenta, Arizona

Please fill out this page and send to Miss Elsie Stockton,
c/o Cook Christian Training School, Phoenix, Arizona

In order to ascertain what kind of curriculum units will be most helpful to all concerned, will you please check each item very carefully, writing on the back of the page what you do not have room for after the question.

For what kinds of situations are you most in need of suitable religious curriculum material?

Weekday classes ()

For what ages

For how long a session?

Sunday School classes ()

For what ages?

For how long a session?

For use by the family in the home ()

For Daily Vacation Church School ()

For chapel talks or worship services ()

For use in Bible classes at the mission school ()

For use in the hospital ()

For individual work ()

For group work ()

What kind of units do you need most?

On the Bible ()

On church and church membership ()

On problems of Christian living ()

()

What curriculum material have you found most satisfactory up to date? _____

Why?

What form do you think new curriculum materials should take?

a. Workbooks for pupils ()

b. Story material for teachers ()

c. Story books for pupils ()

d. Suggestions for activities ()

e. Suggestions for discussion of problems ()

f. _____

NAME: _____

ADDRESS: _____

SOME SUGGESTED READING

"Curriculum Guide, Book One"- Published by the
International Council of Religious Education
203 No. Wabash, Chicago, Ill.

"Our Living Bible" - W. C. Bower (Harpers)

"The Bible Speaks to This Generation" - Frank Lankard
(Oxford Press)

"How the Early Hebrews Lived and Learned" - Edna Bonsor

"The Story of the Bible" - Walter Russell Bowie

"Religion in the Bible" - Weir

"Heritage of Beauty" - Fleming
(creative religious art of various national groups)

"Each With His Own Brush" - Fleming
(also creative religious art of Africans, Chinese, Indians, etc.)

"The Red Man and the Jesus Road" - G. E. E. Lindquist

Also other books in this field which are to be
suggested by Dr. Lindquist and others.

8-17-42

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SOME SUGGESTED READING

"Curriculum Guide, Book One" - Published by the
International Council of Religious Education
205 No. Wabash, Chicago, Ill.

"Our Living Bible" - W. E. Power (Harper)

"The Bible Speaks to This Generation" - Frank Jackson
(Oxford Press)

"How the Early Church Lived and Thought" - E. H. Rieu

"The Story of the Bible" - Walter Russell Davis

"Religion in the Bible" - Davis

"History of the Bible" - Davis
(contains religious and historical material)

"The Bible and the Modern World" - Davis
(also contains religious and historical material, etc.)

"The Bible and the Modern World" - G. E. B. Knight

Also other books in this field which are to be
suggested by Dr. Knight and others.